



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Friends Music Camp



by Peggy Champney

Ana cries and telephones her mother back home in Mexico, begging to be allowed to return home from camp. Twelve-year-old Ana is experiencing her first few days at Friends Music Camp in Ohio; she is very far from home, she speaks only a few words of English, and she is homesick. Her roommate, a 13 year old Ohio girl, organizes an English class for Ana and her cousin, who is also attending camp from Mexico. All the girls on Ana's hall team together to help her feel more at home. They whisper secrets, giggle--engage in all the small rituals which assure a girl of that age that she "belongs." Ana responds to the overtures of her new friends, enters whole-heartedly into camp life and, like the other campers, doesn't want camp to end when the last week comes.

There are some campers like Tom and Jenny, who return year after year, and explain their enthusiasm for FMC: "Everywhere else I'm a social outcast, but not here at FMC."

Friends Music Camp (formerly Friends Music Institute) is a 4-week summer program for young people aged 10-18 which meets on the campus of the Olney Friends (Quaker) School in Barnesville, Ohio. New for 1986 is the extension of the age range to include 10 and

11 year olds, who will have the option of attending for only the first two weeks if they wish. Friends Music Camp is under the sponsorship of Ohio Valley Yearly Meeting of the Society of Friends, but attendance is open to all young people regardless of race or creed. Our brochure describes the camp as "emphasizing music, Quaker experience and community." An average attendance each summer of 25 young people and ten staff members have come, over the six years of our existence, from 18 states, Canada, Mexico and Switzerland, and comprise the FMC community. Being small makes some difficulties financially--and we still hope and plan to expand to 35 campers--but it also makes possible the close caring community experience which has come to characterize FMC.

Co-founder Jean Putnam of Melrose, Massachusetts and I, who launched FMC in 1980, are often asked, "What gave you the idea for Friends Music Camp? How did it all get started?" Our answer: When our musical daughters were high school age, we were impressed with summer music camps they attended. At those camps young people worked really hard at their music and loved the whole experience. But we also remembered church and Quaker sponsored programs of our

own youth (Jean was brought up a Methodist, I a Friend) and we recalled how we were challenged in those programs to think and act upon life's deep and stirring issues; and we treasured the feeling of close community and caring for one another which always accompanied those experiences.

And so we began to formulate our dream: why couldn't there be a summer youth program combining the best of both approaches--the goal-directed, disciplined atmosphere of working hard to improve musical skills, together with the friendly, affirming community experience in which individuals are challenged to care for each other and to dedicate their lives to making the world a better place?

To what extent has the dream come true? FMC attenders do work hard on their music, led by an astonishingly able and highly qualified staff. Both surprising and gratifying has been the eagerness of so many really competent musicians to be on our staff. We are asked again and again by people who know we operate on a "shoestring budget," "How did you manage to attract such highly qualified staff-people?" They are referring to people such as Bob Wilber, an opera singer, and Niyonu Spann-Wilson, mezzo soprano and music director at Oakwood Friends School, both graduates of the Oberlin Conservatory; Matthias Enderle and Wendy Champney, violinist and violist with the international-prize-winning Carmina String Quartet of Zurich, Switzerland, both of whom studied with Franco Gulli and James Oliver Buswell at Indiana University School of Music, and with Yehudi Menuhin at the Menuhin International Music Academy at Gstaad, Switzerland; Jonathan Chenoweth, cellist, Oberlin Conservatory graduate and member of a string quartet sponsored by the state of South Dakota; Martha Hyde, free lance New York City musician, graduate of the Cincinnati Music Conservatory, who plays clarinet, flute, saxophone and recorder; Tucki Bailey, flutist and saxophonist, member of jazz groups and writer of music tracks for Hollywood movies, and last but not least, Jean Putnam, piano teacher and conductor with a B.A. from Baldwin-Wallace College and a Master of Music from the University of Lowell, who is a lifelong leader of community musical events. This staff--many of them young people "on their way," some older people--say they find

the FMC experience, with its emphasis of community and caring, to be a healthy antidote to their usual highly competitive, city-based professional lives.

Musical performances for nursing homes, mental hospitals and prisons are a regular feature of an FMC summer. For the past two seasons, staff and campers have staged a benefit concert, raising money to support a nuclear freeze.

People who have made special contributions in areas such as work for peace and social justice are scheduled on a weekly basis to visit camp and share an evening's discussion with the campers and staff. And campers continue to focus on such issues in twice-weekly "Quakerism" classes. The camper and staff community make certain decisions relating to the program in "business meetings," operating on the principle of consensus, and after the manner of a Friends business meeting. Discipline problems are handled by "clearness committees" of campers and staff.

The campers themselves often report their enthusiasm for FMC: David writes, "A month at FMC is the best thing that can ever happen to someone. It's full of lots of love and caring and, of course, a lot of music." Jillian sums it up by saying, "We were all a great big family."

What coming to Friends Music Camp can mean in terms of musical growth is described by the following campers: Shawn says, "Music is now part of my life." Maria reports, "I made as much progress in one month at FMC as I make in three months at home." And Nyasha says, "Who would think a 13-year-old girl would like to practice? Well, I've started to."

Liza "loved hearing about inspiring people in Quakerism," while Matt reports, "I liked music theory, recitals, discussions, non-traditional music events, and cherry pie."

And Tom says simply that "FMC is the best month of my life."

Peggy Champney, a founding member of the Vale Community near Yellow Springs, managed the Vale Friends Elementary School for thirty years and raised five children of her own

and three foster children. Now that Peggy has retired from teaching, she gives even more time than before to helping her husband, as a "Jill-of-all-trades," publish the Yellow Springs News. She is also very active in the Yellow Springs Friends Meeting and the Ohio Valley Yearly Meeting of which it is a part.

For more information about Friends Music Camp or to make a tax-deductible contribution to this endeavor, write or call Peggy Champney, P.O. Box 427, Yellow Springs, OH 45387; Telephone 513-767-1311.



YOU KNOW YOU'RE IN A SMALL TOWN WHEN:

- You don't use your turn signal because everyone knows where you are going.
- You dial a wrong number and talk for 15 minutes anyway.
- You call every dog on the street by name and he wags his tail at you.
- You get married and the local newspaper devotes a quarter page to the story.
- You write a check on the wrong bank and they cover for you.
- You miss a Sunday at church and get six get-well cards.
- The day of your father's funeral the neighbors bring in enough food for an army.
- You hear about your daughter-in-law's pregnancy before she does. (The gal who did the lab work is your next-door neighbor.)
- The day your kitchen caught on fire you received 22 invitations to supper.
- You drive into a ditch five miles out in the country and word gets back to your family before you do.

Thank the good Lord for small towns and the people in them. They are the last bastion of human concern and caring.

The above, sent to us by a member, appeared in Ann Lander's column of the Rockford Register Star, September 18, 1983.

Family, Community and Economy

A CONVERSATION WITH GRISCOM MORGAN

Reprinted with permission from the September-October, 1985 issue of RAIN: Resources for Building Community, 3116 N. Williams, Portland, OR 97227.

Interview by Steven Ames, former RAIN editor.

Implicit in Griscom Morgan's analysis of our society is an understanding of both the deep strength of basic American principles and the sheer folly of our societal excesses. Undoubtedly, since World War II he has observed successive waves of change in American society--the rapid disintegration of small towns and communities, the rise of suburbia, the revival of interest in intentional community, the gentrification of large cities, and the continued restructuring of the American family. While no one may be able to predict the ultimate resolution of such disparate trends, Morgan's fundamental cause endures.

This interview was the result of a short visit to Community Service by myself and Tom Detwyler in October, 1977. While much has changed since that time, including a social and political climate that often seems hostile to the concept of community, Morgan's ideas remain fresh, vivid and visionary.

The following excerpts of our talk could only be considered a sampler of ideas from a man whose contributions are wholly underappreciated. There is something profoundly sane in his vision. Whether it will prevail is another story. --Steven Ames

INTENTIONAL COMMUNITIES

Morgan: The orthodox concept of commune has always been that if you want to live communally, you must say goodbye to solitude. You are bound. You can no longer think independently. That, to me, is a violation of the fundamentals of human life. It's a violation of community to try to make community a dominating world unto itself. You've got to be part of the universe.

We bought the land for Celo Community in North Carolina in 1938. After WWII it was settled by people who had been in Civilian Public Service camps and prisons objecting to the war. But we had been working on the land trust and with the people in the valley in regard to this concept before we bought any land. We planned it through, talking with local people so they would be involved.

Eventually, a sociologist came to study the community. "Celo," he said, "is an anachronism." He apparently had assumed from past studies that a community must have a common ideology or religious belief in order to succeed. Whereas Celo's success, it seems, was precisely because there was no lockstep--because people did think independently. It was intentionally headed in a different direction than that of the orthodox commune.

Ames: Yet wasn't this diversity of thought and expression a kind of common value?

M: Definitely. There was a broader, overarching perspective as a basis of unity in which a wide diversity could live together. And also, for Celo, we conceived that it should be intimately involved in the surrounding community, rather than isolated from it.

A: Orthodox communes often seem to have been intended to surpass traditional family roles. One wonders if some of the people who later abandoned the communal experiment were not reacting to such heavy expectations.

M: Historically, it has been looked upon as an either/or situation: either you maintain the isolated biological family or you eliminate it for the commune. That, to me, is a discussion I would not want to engage in. It may seem fitting to people who are reacting to the disaster of the present-day family, but in the long run I don't think it makes sense.

We recently had a visit from an Antioch graduate who had been living with Point Barrow Eskimos. He observed that if there are any people in the world that would have eliminated the biological family in preference for the commune--in terms of their experience and circumstances--it would have been these people. They are so utterly de-

pendent upon one another. Under such primitive conditions, any member of the family can be gone in an instant, not coming back from whaling or what not. Why, he asked, had they not dissolved their families for a totally communal existence? Although there are all kinds of factors that do not exist in our society, he came to the conclusion that the biological family is a fundamental unit of economy and responsibility. Without it you get into so many complications, it simply takes too much energy.

I have observed this again and again when people have tried to by-pass the family. For scores of thousands of years, in hundreds of thousands of societies, all kinds of experiments have taken place, yet the biological family still remains a universal in human society. A person can think, well, I'm going to invent a new way of walking in which we'll have our feet in the air and our hands on the ground--all manner of experiments can happen. But I'd like not to repeat what most of human evolution has explored pretty thoroughly. We need to start with what is the fundamental nature of human society and go on from there. When we do that, we have tremendous possibilities ahead of us.

All of the evidence I have seen--and I think there is tremendous evidence--leads to the conclusion that the biological family cannot exist without the larger association of the small community and that the small community by and large does not survive without the biological family. If you have mass rearing of children, for example, as compared to their being dealt with individually, some of the fundamental qualities of individuality are lost.

Rosabeth Kanter has said that individualism must be given up. But *individuality* is a very distinctive quality without which we become mass-think. I think it is a characteristic of human life. By and large, we don't have litters of young. A mother gives attention to one or two babies. When we start to by-pass that process, I think we do terrible violence to human character.

American society is characterized, says Robin Williams, by polarization between the idea of the individual as supreme and the society as supreme. Anthropologist Paul Radin said that

the stable, competent societies are those in which this is not conceived of as a dichotomy. That is to say, both are sacred--the individual and the unities--and neither at the expense of the other. This is made possible by having a larger configuration in which both the family and the community are conceived of as having their own life, neither one secondary to the other.

As long as we view it as an either/or situation, it's like saying, which are we going to dispense with, the right leg or the left?

SMALL TOWNS

A: What is the significance of the current migration of Americans back to small towns--where the intent is something less than building intentional community?

M: A great deal of this movement is more healthy than most communal and intentional community endeavors. But there must be an added ingredient if this hopeful development is not to become sterile and deadended. A larger vision is necessary to carry it further. Without that vision, it can become another kind of provincialism. This new input of life from the city could become isolated and be lost within a generation.

Ralph Borsodi preached his "Back to the Land" message during the Depression of the 1930's. Lots of people did go back to the land. But they found it was sterile, they couldn't stand it, the economics of it wasn't working. We could have a repetition of that experience unless we have some new insights--some process to maintain the integrity of the community. The same is true for intentional communities. They must have a larger vision and process.

One of the problems is that people who are communicating in this setting are almost exclusively a university-trained, middle class group. They are isolated from the local "folk society." One Antioch alumnus who was teaching here is now getting down on the ground in Adams County, Ohio--the poorest county in the state. The folk society that he is living among means a tremendous amount to him. But he, alone, living there would be lost with what he has to offer being isolated. And, the folk society that he is

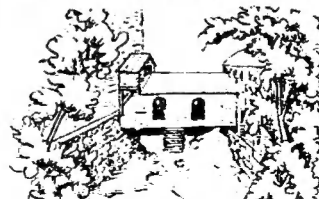
living among is itself at a disadvantage unless it has interaction with educated, progressive people like himself.

There needs to be a parallel development in which people like him have a conscious recognition of their responsibility, their role, their function in relation to folk society--to strengthen and reinforce it--and in which the folk society recognizes the need for these people who are coming in. Of course, all of this must be done in an atmosphere of mutual respect instead of mutual exploitation.

We need folk colleges--people's colleges--in such places. Not just for intellectuals or whites, but to do what Highlander Center has done for Appalachia and the South. If we had folk colleges to which the working class and rural people from across a region could come and have association with the intellectuals--then return to their local communities with the strength and conviction of their own culture--these different groups of the common people could reinforce each other.

We can't hold things together--and I think the Marxists are right here--we can't get to first base with intentional communities, with the middle class and intellectuals, however competent they are in economics and technology, if we've left the common people out of consideration. And yet the Marxists are all haywire in so many ways. They have no economy that works right. They're essentially authoritarian. It tends to be state capitalism, which is not a real socialist model.

I think one of our major contributions here at Community Service has been the understanding that capitalism is not the market system. Capitalism is death to the market system. The market system is what characterizes healthy folk societies all over the world. People have practically no understanding of why these healthy economies were wiped out by capitalism. They don't know how an economy comes to be dominated by capital.



COMMUNITY ECONOMY

A: Why does the concept of "community economy" seem like such an unapproachable one to most people?

M: Alfred North Whitehead said the history of civilization is the history of the countless generations it takes to get people turned on to very simple but fundamental ideas. Take, for example, the resistance to new approaches in science. Scientists, for the most part, are absolutely incapable of even recognizing laboratory demonstrations of what they think is not so. When Arthur Koestler got turned on to a different view of reality, he went to a prominent physicist he'd known as a young man and told him what he had experienced and understood. He said the fellow went white. "Is that so?! All my life is gone!" It's terribly upsetting.

A: The larger economic system continues to destroy small towns and rural America, supplanting local economies, yet people cling to the idea that this is somehow good for them.

M: I anticipate the breakdown of our economy in this society. My hope is that we will be ready enough for that breakdown--that we can get something moving that will work in its stead.

A: How can that happen when the cultural basis for a more decentralized society is being destroyed by the larger system, with its homogenization of peoples and total integration of communication?

M: This happened in ancient Greece and in the ancient world many times. Matthew Arnold spoke to this subject a hundred years ago. He said that when the Hebrews and Greeks were going through this process of breakdown, they had the doctrine of the remnant: that out of the mass society there would be a very small group of people who would hold themselves together enough to maintain and develop an alternative way. But, he said that it was often such a small population that spoke the same language, in very limited communication, that they did a poor job of it. Arnold anticipated that what had happened to past civilizations would happen to the U.S.

THE FUTURE OF AMERICA

But there is one major difference today. There are now so many people speaking one language, with the capacity for communication, that the remnant will be large enough to do much more than they ever have in the past. So the very fact of homogenization of our society gives an opportunity for a larger remnant to do better. We will have a larger critical mass, and more places where it can become established.

I've seen the other process again and again. A community gets started way off in the wilderness, thinking that they're going to do things. But they become so isolated that they die. We have to have a mutual reinforcement. We have to have a community of communities all over the country. It won't just be one remnant. There will be lots of remnants, some of them more successful than others.

I think something like what happened to the Roman Empire will happen here: all kinds of groups, all kinds of movements, developing a new morale out of the demoralization of the old. So along with the fact that all kinds of old orders and regionalisms and localisms will be dying, there will be larger fellowships, transcending these regionalisms and localisms, which will have something deeply in common, that will be reinforcing, that will give a new beginning.

A while ago, a German journalist came to study in the United States. He hadn't been here before. When he was through, someone asked him: "Isn't this a terrible place?" He replied: "I'm tremendously excited about the United States. The United States is just being born. What you see are just the dying remnants of Europe. But what's coming is a wonderful thing and it's just being born out of the ashes of the old order."



Fellowship Community

The following article is excerpted from pamphlets provided by the Rudolf Steiner Fellowship Foundation in Spring Valley, N.Y. It is edited by Theresa Fallon.

Fellowship Community was founded in Spring Valley, New York in 1963 to create a situation in which older people could live in a vital and nourishing environment. Beginning with just a few stalwart souls--a few coworkers and their families and several older individuals--it has grown steadily and now provides a home and living for about 160 people ranging in age from newborns to those in their 90's.

Based on the insights of Rudolph Steiner (1861-1925), the intent has always been to establish a new social form in which those who are aging and dying are not isolated from others, where young and old, healthy and ill can serve one another and realize how essentially dependent each of us is on the efforts of others and how others require the utmost effort and care from us. Coworkers and their children live and work side by side with the older individuals, and there is a variety of living spaces which encompass the range of needs from the very active and independent older person to those in need of virtually total care.

The heart of the community is Hilltop House, the central care facility, which contains about 33 beds, a size which maintains the warmth and cohesiveness of an extended family. All of the other activities in Fellowship Community stream into this core and receive their essential direction and purpose from it. This is reflected in both the central dining room at Hilltop House, where the community shares common meals, and in the Goethe Room, a large, luminous space where cultural activities take place. Meetings, concerts, study groups, festival gatherings all provide an opportunity for the older members to share in a common cultural life with others, just as a social fabric is woven at the common meal.

At the same time, this cultural and social life pours into the physical care of the older person and his living space: every de-

tail of care, from washing a bathtub to applying a compress, is penetrated by a conscious effort to see the living connection between the task and the true nature of the human being. The care of the spaces is intimately connected with the care of the human being. A single coworker, for example, will be responsible for twelve weeks for cleaning a member's room and also doing that individual's personal care. A real connection can therefore unfold between coworker and member, one that continues in a more inward way even when another coworker has taken on that task. A fine web of human relationships is slowly spun, lifting it out of the seemingly mundane. Opportunities for the coworker's continuing education and in-service training also support this.

In addition to creating a space in which the older person can live, activities must also be present that weave in and out of the older person's life. These varied activities allow the coworkers to carry a wide range of responsibilities and to develop an array of capacities as well as to master a particular craft or professional area. Amidst and surrounding the dwellings and care facilities are extensive and carefully cultivated biodynamic gardens, an active medical practice extending outside the community, a publishing house and print shop, a weavery, candleshop, pottery, woodshop, metal shop, beehives, sheep pens, a chicken house, a greenhouse, a scientific laboratory, darkrooms, sewing rooms, a bakery, and the beginnings of a therapeutic center for baths, massage and other curative and therapeutic work. All these activities provide the opportunity for many different faculties to be awakened in coworkers, children and older people. They also help to support the community economically.

There are two main aspects of coworking at Fellowship Community: On the one hand it is demanding work that doesn't stop in the office at 5 p.m. or on weekends; on the other hand each coworker moves among the many types of tasks and people so that the common grind of routine doesn't lock a person into drudgery. The person who today plucked blueberries and gathered in the grain would tomorrow be the dayplanner and be busy coordinating the many activities in the main Care Unit at Hilltop House. Yesterday's day-

planner would be in the Child's Garden teaching the coworkers' young children a song and helping them with their watercolors. The coworker running the press in the cool basement today would be out tending the bees in their hives tomorrow. The simplest tasks are shared by everyone, from physician to gardener, so that in truly working together--in an attempt at real coworking--all work is raised up by the leaven of community effort and by an individual effort to penetrate each seemingly insignificant task with a conscious striving.

All this requires a lot of individual adaptation and scheduling in which many factors must be balanced; including family circumstances, the needs of the community, individual initiative, a coworker's abilities that are already developed, as well as those that he or she may have an interest in fostering. The skeletal support of a schedule then has to be flexible enough to allow for change and growth while still providing some shape to the day and week.

The task of scheduling, as well as all administrative processes in the community, are handled by interlocking groups of coworkers, or circles e.g., Human Care Circle, Education Circle, Finance Circle, Scheduling Group, Cultural Council, etc. These various administrative organs have been shaped by the work and people here, and there is a continuous process of transformation in these groups to meet the changing needs.

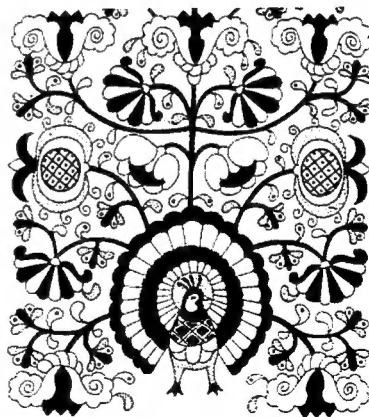
While individual time has to be shaped with the larger community in mind, space too must be shared among many. Most coworkers and their families live in the community in a variety of settings amidst woods and fields. These spaces are modest, and the amount of space is based on need. Some spaces are shared by families and single coworkers, providing a balance and support to both. Financial arrangements for coworkers are also worked out individually on the basis of need.

Part of the financial support for a coworker may consist of scholarship support for children in school. Most of the coworkers' children attend the Green Meadow Waldorf School, an independent school from Kindergarten to Grade 12 that is within easy walking distance of Fellowship Community.

In addition to those who live and work together in the community, many volunteers and visitors from a wider area participate in community life. The many activities provide ample volunteer opportunities and practical experiences for students of various levels. Various lengths of service/study can be arranged--from one to 40 hours per week and from one day to several months or a year.

Guidance in Fellowship Community's task to meet the increasing needs in social life is sought from the work and thought of Rudolf Steiner, an Austrian philosopher, scientist, educator, and seer who brought new impulses into every realm of human life out of his research in anthroposophy, the wisdom of the human being. While many who live and work at Fellowship Community are inspired by their study of Steiner's work, there are also those who have no conscious connection with anthroposophy. The community is non-denominational, but an actively seeking spiritual life provides its foundation. Out of anthroposophy, however, with its view of the whole human being--body, soul and spirit--Fellowship Community is seeking a new way for people to live together, from birth to death; a space which slowly weaves individuals into a new web of social life where patience, tolerance, and finally love are able to unfold, not in a flashing or transitory way but in a way that can create deep and abiding bonds.

For more information or to arrange a visit write to: Rudolf Steiner Fellowship Foundation, 241 Hungry Hollow Road, Spring Valley, N.Y. 10977. 914-356-8494.





As an introduction to one aspect of bio-regionalism and a preview of the contents of our May/June issue, we reprint the following essay by John Talbot which appeared in the Winter 1984 issue of IN CONTEXT: A Quarterly of Humane Sustainable Culture.

LAND RIGHTS

It was not so long ago in human history that the rights of all humans were not acknowledged, even in the democracies. Slavery was only abolished a few generations ago. In the same way that we have come to see human rights as being inherent, so we are now beginning to recognize land rights, and by land I mean all life that lives and takes its nourishment from it, as well as the soil and earth itself. Once we have understood and accepted that idea, we can truly enter into a cooperative relationship with Nature. I'm not talking about living in fear of disturbing anything or a totally "hands off nature" angry ecologist view, but simply acknowledging the right to be of land and nature, and that when we do "disturb" it we do so with sensitivity and respect, doing our best to be in harmony with what is already there.

Being in harmony, apart from being a very subjective state, may not always be possible: for example in the case of putting a house down where once there wasn't one. But we as humans have needs too. Nature knows that and is, I believe, quite willing to accommodate us. Our responsibility is, however, to act consciously and with the attitude of respect and desire for cooperation. It is no different from respecting other people's rights in our interactions, being courteous and sensitive to their needs and feelings. This attitude toward the land is almost universally held by aboriginal and native peoples, from the Bushman to the Native American Indians to the tribes of the South Pacific. Earth Etiquette, you might say.

Following directly from that is the principle that you cannot really buy, sell or own the land. Just as we cannot (or should not) own slaves of our own species, we would not make slaves of animals, plants or the land and nature in general. Sounds easy, but I feel

this represents a very profound and fundamental change in human attitudes; one that takes thought, effort and time to reprogram in ourselves.



GREEN GUERRILLAS ASSAULT N.Y. CITY LOT

The following article appeared in the Hudson, N.Y. Register-Star on December 27, 1985. It was sent to us by C.S. member Howard Cort.

This spring urban horticulturists hope that the "seed grenades" they scattered will germinate and beautify the debris-strewn lot in lower Manhattan where they were tossed. The ammunition consists of shiny glass Christmas tree balls filled with sand, soil and wild-flower seeds gathered last fall from a vacant lot in Brooklyn.

Because the seeds are indigenous, they stand a good chance of germinating this spring, according to Green Guerrilla member and wild-flower expert Patti Hagan. "The success rate of the seed grenades depends on a lot of things. If the lot is fenced, that helps. It keeps people from throwing so much trash that could smother seedlings and it stops people from trampling them. Seeds that are at least troweled under have a better chance. The grenades are more like Mother Nature." Without the weight of the soil and the shatter-on-impact container, the tiny seeds would blow away before they hit the ground, said Terry Keller, executive director of Green Guerrillas. "On the Fourth of July, we use water balloons."

The grenades contain seeds of wild snapdragon, sunflowers, chicory, black-eyed Susans, yarrow, moth mullein and goldenrod. They would have contained seeds of Queen Anne's Lace, also known as wild carrot, but "we couldn't find any," Ms. Hagan said. The city had mown the lots before the seeds could be harvested.

Where most people see brown skeletons of waist-high weeds and piles of rubbish choking vacant lots, the Green Guerrillas envision

meadows of wildflowers. The 12-year-old, 225-member group is a non-profit organization dedicated to the preservation and beautification of the city's open spaces. Members include professional horticulturists, landscape architects and "assorted activists," according to Keller who teaches at the New York Botanical Gardens and writes a column for five Connecticut newspapers.

"We are not always as frivolous as what we did today," Keller said. "We recycle tremendous amounts of plants from Channel Gardens at Rockefeller Center and other corporations to people who have community gardens in very impoverished neighborhoods. We hold workshops." They also help create vest-pocket and roof-top parks and rehabilitate community parks. No plot is too small. Even tree pits are targets for Green Guerrilla warfare.

Announcements



BIOREGIONAL CONFERENCE '86

Our annual Community Service Conference this year will be on the subject of "The Community and Its Bioregion and How They Effect Each Other." It will be held the weekend of October 24-26 in Yellow Springs, Ohio.

Kirkpatrick Sale, author of Dwellers In The Land: The Bioregional Vision and Gregg Galbraith, founder of The Ozark Regional Land Trust, will be with us as resource people. Kirkpatrick Sale will present the overall vision of the bioregional concept and our place in it as human beings. Gregg Galbraith will show how we can preserve land from exploitation and build more stable communities through the use of land trusts.

Our May/June issue of this NEWSLETTER will carry a review of Sale's book Dwellers In The Land: The Bioregional Vision and an article by Gregg Galbraith concerning the concept of stewardship of land, for the sake of our future, through land trusts.

We also expect someone to be with us at the conference to explore the connection between the Green Party and bioregionalism. Please join us in October and let us hear from you about your concerns ahead of time. Green is beautiful! *Jane and Theresa*



CORRECTION TO MEMBERS DIRECTORY

For those members who chose to be on the Members Networking Directory, please add the following name and information, which was inadvertently left off, at the end of your directory:

Virginia
Hess, Errol. Rt. 3, Box 298B, Bristol, VA 24201. 703-466-6186

Regional Director, Easter Seal Society of Virginia.

INTERESTS: A nuclear-free world, human rights, a sane economy, a freeing education.

SKILLS: Planning, organizing, writing.

CONFERENCE: MONEY FOR COMMUNITY LAND TRUSTS

June 6-8, 1986. This conference includes a variety of workshops and resources covering the why's and how-to's of Community Land Trusts, legal and tax aspects, ecological land use and practical solutions to financing. The conference should be of interest to individuals or groups, in or out of community, trying to get started or expand. Sponsored by the School of Living, the cost is \$65-\$85 (sliding scale). This covers tuition, two overnights, six meals. For more information contact: Heathcote Community Conference Center (attn land trust), 21300 Heathcote Rd., Freeland, MD 21053. #301-343-0280.

CONFLICT RESOLUTION CONFERENCE

The Third National Conference on Peacemaking and Conflict Resolution will be held June 3-8, 1986 at the Regency Hotel, Denver, CO. "Peacemaking and Conflict Resolution as a Social Movement: Power, Justice, and Institution Building" is this year's theme.

Three days of conference sessions are planned for June 5-8, along with a three day pre-conference training institute, June 3-5, which encompasses more than 20 workshops in interactive training for beginner, intermediate and advanced tracks. For more information contact: Dr. Margaret Herrman, Carl Vinson Institute of Government, University of Georgia, Athens, GA 30602. Telephone: 404-542-2887.

SOCIAL ECOLOGY SUMMER PROGRAM

A comprehensive 4-week summer program in the study of social analysis and ways to realize an ecologically sound society is being offered by the Institute for Social Ecology in Rochester, Vermont June 21-July 19 '86. This program provides an integrated college-level curriculum exploring five major areas: ecological agriculture, appropriate technology, community health and holistic healing, feminism and ecology, and social theory.

The setting for this program will be an intimate educational community in the hills of rural Vermont. The learning environment includes lectures, seminars, tutorials, and hands-on practicums. The social ecology approach to education is non-authoritarian and student centered.

The program fee is \$1275 (includes tuition, room and board). Financial aid is available. For more information contact: Institute for Social Ecology, P.O. Box 384, Rochester, VT 05767.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER. Larger contributions are always needed however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to run its operation. All contributions are appreciated, needed and tax deductible. (Overseas membership is \$20 in U.S. currency.)

Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample of our NEWSLETTER and a copy of our book-list. (If you wish a specific issue sent to someone, please send 50¢ per copy.)

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Anyone submitting an article should enclose a self-addressed, stamped envelope if s/he wishes it returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School or Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

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You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 4/86. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.

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